

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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For the Christian Reflector.  
Northern Abolition and Southern Slave-hold-  
ing Baptists.  
No. 4.

In closing my third number, I proposed to ex-  
amine, in the present, certain of the most weighty ob-  
jections which are urged by the South against put-  
ting away slavery from them; and I remarked  
that I should not weigh these objections with cold  
indifference. I feel that I do not. My desire is to  
promote the best interests of my Southern Breth-

They may object, 1st, If we free our slaves, they  
will repay the act by violence and bloodshed. An-  
swer. Philosophy might assure you, but in the re-  
sults of emancipation in the West Indies, God has  
set his seal to the entire incorrectness of this sup-  
position.

2. Their incapacity to provide for themselves in  
a state of freedom is urged. This too may be fair-  
ly doubted in view of the rising prosperity of the  
freed men in the West Indies. But, if it be so,  
then is your past guardianship stamped with  
stamful guilt. If, having the entire control of  
them, you have incapacitated them, or have not fit-  
ted them to take care of themselves, then, indeed,  
have your tender mercies been cruel and ought to  
cease. But you should remember that hitherto you  
have cut off all those inspiring motives, without  
which man's energies will never be developed.—  
Restore him them, and the recuperative powers of  
his mind will soon be called into action. Assist  
him, as you may in a variety of ways, and God  
will take care of you both.

3. It is urged that the government will re-en-  
slave them. Answer. The sin will rest on  
government. You will be clear. "Offences must  
needs come, but not to that man by whom the of-  
fence cometh." Be content, my brother, and let  
them have all the way, you need no part of it. But  
he is not faithful in this matter. Under the in-  
fluence of your example and with the eye of God  
and an awakened world upon them, they will be  
slow to take such an additional plunge into guilt  
and infamy. Besides, if they should, their very ex-  
cess of guilt in this particular may, through the  
overrulings of God's providence, produce the effect  
which you desire. The imprisoning of the Mis-  
sionaries, the burning of the Chapels, and the lan-  
guage of the Slave converts, brought liberty to the Is-  
lands. God is wont to cause the wrath of man to  
praise him.

4. It is urged that to free your Slaves, will  
make you poor. Answer. Your Lord, "though he  
was rich, became poor, that you, through his pov-  
erty, might become rich;" and it should console  
you that, while, by restoring to your slaves their  
own, you may become poor in mere property, you  
will enrich them with the inestimable treasure of  
life, liberty and the pursuit of happiness; and, re-  
taining your own riches in Christ, you cannot be  
poor. Besides, poverty is better to be endured than  
sin.

5. It is urged that, in the present structure of  
society, to free your slaves, will subject you to in-  
expressible inconveniences. Answer. Even Christ  
"came not to be ministered unto, but to minister."  
That he might serve you, he subjected himself to  
homeless, friendless, and servilest inconvenience;  
and that, too, while your inferiority to him is  
vastly greater than that of your slaves to you.—  
This is a world of inconvenience. Dear Brethren,  
let us be content to wait a little for our conveni-  
ences; we shall get enough of them, when we get  
where he is who entered the prison that he might  
give the captives a palace.

6. It is urged that, if you free your slaves, you  
will subject yourselves to legal and violent persecu-  
tions. Answer. A martyr's death is better than a  
sinner's life. Are you Christians? Then, this ques-  
tion is answered in your very title, a title  
which, your Lord assures you, can only be worn by  
those "who hate even their own lives, also."—  
Would it not be more pleasant for you to look back  
from another world, and see those, who are now  
your slaves, in their succeeding generations, inher-  
iting the blessings of liberty, though the deed of  
their emancipation were sealed with your blood,  
than to see them enduring the hopeless grief, the  
pining anguish, the untold hardships, the filthy de-  
gradation, the moral death, and the changeless  
scenes of unrequited and unending servitude, that  
your earthly existence might be comforted and pro-  
longed a few days? But besides, do you not per-  
ceive by this objection that, in order to propitiate  
their favor, you are identifying yourselves with the  
heartless and the cruel, by cherishing an institu-  
tion that environs itself about with lawless vio-  
lence?

7. It is urged that, if you free your slaves, you  
will put yourselves in such circumstances as will  
prevent you from coming to them with the Gospel,  
and so, of doing them good. Answer. Take care,  
I beseech you, of this most subtle of Satan's sug-  
gestions. I know you have hearts. And, no  
doubt, you have felt and keenly felt, for the benig-  
nity of the slaves around you. I have seen  
some of you weep with such emotions. I hail it  
as Christ-like. Recollection makes my heart, at  
this moment, mingle in most tender and delightful  
sympathy with your Christ-like compassion. You  
wish to do them good. But, O beware, lest Satan  
avail himself of your very piety, through the blind-  
ing influence of secret selfishness, of habit and cus-

tom, and the general sentiment around you, to  
prolong your sin and prevent the good your hearts  
meditate.

God, you may be assured, does not depend on  
your doing or countenancing evil, to save their  
souls, or even to render you instruments of good to  
them. Can you doubt for a moment that, if all the  
Baptist slave-holders should wash themselves of it,  
other Christians would soon follow in their foot-  
steps? Or, if the Church of God, in all its depart-  
ments, should be cleansed of it, that the Legisla-  
tors or the worldly part of community would long  
hold out? They are now sheltered under the  
Church. Says the *Richmond Inquirer*, "What we  
fear (from abolition documents,) is a morbid sensi-  
bility which appeals to the conscience, which will  
lead Legislators to legislate to our destruction."—  
They not only prize you as a cloak, but they need  
the anointing of your approbation to brace their  
consciences to their unholiness of legislation.—  
The eyes of the determined and heartless are upon  
your consciences, as the weakest gate to their citi-  
del of iniquity; and, surrounding it both by flattery  
and by terror, they guard it with sleepless vigi-  
lance. But stand away and leave them unlook-  
ed, and break and bear in all the marked ugliness  
of their guilt of chattering their brother man, and  
they will not long endure the withering and sear-  
ing rebuke of the civilized and indignant world.—  
Be not deceived; success is not found in worldly  
policy, nor in a connivance with the world's sins;  
but by standing out in the majesty of God's truth,  
Fidelity to impartial justice and to God, and suc-  
cessful benevolence, are never divided. Mercy and  
truth, righteousness and peace, should not only be  
blended in Christ, but in all the ways of his dis-  
ciples.

I do not pretend that these are all the objections  
which may be urged, neither do I profess to know  
them all; but it is enough for me to know that, in  
the way of uprightness, God is the surety of his  
people. Read the 58th chapter of Isaiah, and see  
the rich assurances which he has given them, in  
case they "let the oppressed go free, and break every  
yoke."

Now, while it is obvious that nothing but an  
abandonment of slavery can prevent a division in  
the denomination, I may be allowed affectionately  
to urge it upon my Southern brethren, by entreas-  
ing them to ponder well its results upon them-  
selves, before they venture upon a separation.—  
Will it not both fail to relieve and, greatly in-  
crease your troubles? The accused thing will still  
be in your camp. "The garment and wedge" will  
be under your tent. The same feverish jealousy  
will still be excited, which is the never-failing ac-  
companiment of cherished wrong. It will continue  
to convert, in your apprehension, the most  
friendly glance which may fall upon you into in-  
quisitorial unkindness. It will still change the  
most affectionate and plaintive remonstrance into  
harsh invective and vilification, and the breathing  
of every grief-exorted sigh into hoarse murmur  
or fiery rebuke.

You will have separated from your brethren, that  
you may propitiate the Slavery power. But then  
you yourselves must bow down, in no degrading  
and abject submission, before a tyrant which you  
have strengthened upon his throne. You may pre-  
ach to the slaves, only as the slave-holding power  
permits. God has put into your hands the key  
of knowledge, and has commanded you to give it  
to all, especially to the poor; but your cherished  
tyrant forbids and you must obey. You must not  
unlock the dark reels of the understanding of the  
poor colored children, nor pour in the light of  
knowledge, nor teach them to read God's precious  
word, lest they should thereby be the less fitted to  
be the animals, the chattels of their Lordly pos-  
sessors. Even your own libraries must be subject to  
his expurgatorial inspection. If you retain the spir-  
it of men or of free Christians, the yoke will be gal-  
ling to your own necks.

By the separation you will not have changed the  
symptoms of the age in which you live. You will  
not have hushed again the energies of mind, now  
waking from the slumbers of past ages. You will  
not have palsied the hand now putting itself forth  
to pluck the crown from hoary-headed oppression.  
Neither will you have smothered the flame of truth,  
now bursting from every hill of science and from  
every mountain of holiness.

You will have shut yourselves up in the prison-  
house of slavery; but the arrows of truth will fly  
over your walls, and her battering-rams will make  
their foundations to shake. You will have shut  
yourselves out from the world's sympathies, but you  
will have concentrated upon you the world's rebuke.  
The Abolitionists of the North will continue to pour  
upon your ear the same unwelcome truths. You are  
deceived, if you flatter yourselves that this is an evan-  
gescent flame, kindled in the passions of the head-  
strong. It is principle, deep and settled and ever-  
enduring principle. And then, and then only, may  
you look for it to subside, when those laws which  
emanate from and support the throne of God, shall  
cease to command the hearts of Christ's disciples.  
And his voice you must continue to hear, while ev-  
ery wave of the Atlantic which thunders upon your  
coast, will be charged with Europe's indignation at  
Republican slavery. The voice of their rebuke,  
carrying against the blasts of Southern indignation,  
and mingling with the groans of your victims,  
will grate in discordant strains upon your ears.

Should you engross the Foreign Missionary or-  
ganization, or procure from it any act designed, ei-  
ther directly or indirectly, to favor the institution of  
Slavery, you will not thereby have relieved your  
own troubles, but will have extended them to that  
body, to the crippling of its entire operations.—  
Hitherto, northern contributions have continued to  
flow into its treasury, only on the ground that it is  
clothed with no disciplinary power. In its consti-  
tuted parts it does not involve Christian fellowship;  
and hence it involves no Christian responsibilities,  
for the character of its members, so long as it con-  
fines to its single object. But one official act iden-  
tifying it with slavery will leave the streams dry.—  
The Missionaries are generally Abolitionists, and

have been troubled already, from the admixture  
of the fruits of the unpaid toils of the slave. Let it  
become distinctly a slavery-sustaining organiza-  
tion, and all hope of the purification of its treasury  
cease, and they will abandon the field, or will cast  
themselves upon the heathen among whom they la-  
bor, rather than live upon its supplies.

If you originate a Southern Board (as you pro-  
pose) and furnish Missionaries after your own  
views, it may be well asked in what field will they  
be hailed as laborers or as fellow laborers? The  
Missionaries now, as they value the confidence of  
the heathen for whom they toil, are obliged to con-  
ceal the fact that Slave-holders have any hand in  
sending or sustaining them. When, therefore, the  
Missionaries of a publicly characterized slave-hold-  
ing board, shall go to them, will they not instinc-  
tively shrink from their approach? Will they not  
tell them to go back and preach to a people who  
"frame mischief by law," with hold the Bible from  
the heathen at their own doors and buy and sell  
men like cattle in the market? Is it not desirable  
that you should pause and ponder well, before you  
venture upon so fearfully ominous an experiment?

An experiment omnipotent of disaster, not only  
to your own peace, but to all your benevolent op-  
erations, and to the peace of the Church of the pre-  
cious Redeemer.

I know that this appeal asks much at your hands.  
But is it not a mere echo of the demand of sterner  
realities? True, it asks what none but Christians  
would be likely to give. But is it not what Chris-  
tians cannot withhold? There is a mournful pleas-  
ure in the thought that it is addressed to Christians.  
There is hope in it. As Christians, you are able to  
meet the emergency.

The assurances of God will encourage you. A  
meed is proffered in the sacrifice which you are  
called to make. It may be yours to wound the  
giant monster of Slavery to the death. It could  
not recover from such a shock. Its struggles might  
be terrific, but they would be the struggles of death.  
Die it must.

The eyes of all the good in Heaven and Earth  
are upon you. All are waiting the deed, that, with  
gladdened hearts, they may accord the blessing on  
your heads. Millions yet unborn, now doomed to  
be the victims of oppression, shall rise up to call  
you blessed. It shall stand out upon holy record by  
the side of hers who brake the onment upon her  
Savior's feet. ARE YOU EQUAL TO YOUR DAY? Is  
Christ's name your ARE!

The voice of your Lord is in the appeal, (Isaiah  
55: 6, 7); the voice of your brethren is in it; the  
voice of torn, bleeding and humbled Zion, is in it;  
the voice of the enslaved is in it. From a sordid  
world, where each looks for his "gain from his  
quarter," there is no hope for them. Their man-  
acled hands and grief-stricken eyes are unfitted to  
you, to you, as the disciples of the compassionate  
Redeemer.—O my God, shall they be left out in  
vain?

Call to mind your own mis-givings on the sub-  
ject, and the many instances in which men who  
have braved it in life, and yet, upon a death-bed,  
have been constrained to make a peace-offering of  
emancipation to appease the gnawings of a trou-  
bled conscience. Put your souls in their souls  
stead—your wives and your children, in the place  
of their wives and their children, and then act—  
act in reference to that day, when we shall all  
meet him who has said, "whoever ye would  
that men should do to you do ye even the same an-  
to them." And who, also, will say, in that day,  
to some, God grant it may not be to you, "inasmuch  
as ye did it not unto one of the least of these my  
Brethren, ye did it not unto me." C.

### Miscellany.

#### To Parents.

The parental relation involves duties of the high-  
est and most responsible nature; and, as we are  
particularly blessed with the following article, we  
commend it to our readers, both parents and chil-  
dren.—Ed. Refl.

Cultivate natural affection among your children.  
Remember, that what is called natural affection, is  
natural in no other sense, than that it is natural for  
children to love those that love them. Therefore,  
what is generally called natural affection is cultivated  
affection. Therefore, great pains should be taken  
by parents, to cultivate among children, not only  
an affection for themselves, but for each other.  
Many parents, and fathers especially, treat their  
children in such a manner, as that their children  
have very little affection for them, and in many in-  
stances, it is to be feared, that they have none at  
all. And then, perhaps, the children are upbraided  
with the want of natural affection. But parents  
should have consideration enough not to wonder at  
the absence of natural affection, as they call it, in  
their children, when they take little or no pains to  
be worthy of it or to cultivate their affection.

Again—encourage inquiry on the part of your  
children. They come into a world of novelties.  
Before they are a week old, they may be seen star-  
ing around the room, as if they would inquire who,  
and what, and where they are. As soon as they are  
able to talk, they manifest the most intense de-  
sire to be instructed in regard to every thing around  
them. Now parents, and all others who have the  
care of children, should encourage their inquiries,  
and as far as possible, or proper, give them satis-  
faction on every subject of inquiry. Give them  
reasons, as far as may be, that shall satisfy their  
minds.

Parents will find their children inquisitive on  
those subjects that are by many supposed to be of  
too delicate a nature to be conversed upon by chil-  
dren. E.g., What constitutes a breach of the 7th  
commandment, and things of this nature. At a  
very early age, it is no doubt proper to inform chil-  
dren, that they are yet too young to be instructed  
upon such subjects; but that, at a suitable time,  
you will give them the requisite information, re-  
questing them at the same time, not to converse  
with others than their parents, about such things  
as these. But previous to the age of puberty, and  
before an explanation of such things will excite im-  
proper feelings, parents should, beyond all question,  
give their children requisite instruction and caution  
upon all such subjects. When instruction is given,  
caution and admonition should be so frequently  
repeated, accompanied with solemn prayer, and  
instructions from the word of God, as to make a  
deep impression on the mind, and thoroughly to  
quicken and awaken conscience. Parents cannot  
neglect to do this without guilt, inasmuch as it is  
expressly enjoined upon parents, by the authority

of God, to teach their children the law and com-  
mandments of God. "And thou shalt teach them  
diligently unto thy children, and shalt talk of them  
when thou sittest in thine house, and when thou  
walkest by the way, and when thou liest down,  
and when thou risest up."

Parents, and the guardians of children, should  
never suffer themselves to evade the inquiries of  
children by falsehood. For example—When an  
infant is born in the family, telling them that the  
physician brought it, or that it was found in a hol-  
low tree, or, in short, telling them any false thing  
about it. There is nothing improper, unnatural, or  
indecent, in letting them know so much upon the  
subject, as that it was born of their mother.

Teach children falsehoods about such things, is  
only still further to excite their curiosity, and create  
the necessity either of telling them the truth or  
still more falsehoods.

Be especially careful of the influences that act  
upon your children at common schools. It often  
seems to me, that parents hardly dream of the  
amount of corruption, filthy language, and con-  
stant, often witnessed in common schools. Little chil-  
dren of the same, as well as of opposite ages, de-  
basing and defiling each other. These things  
are often practised, to a most shocking extent, with-  
out parents seeing even so much as to know of it.  
I would rather be at any expense, at all within my  
means, or even to satisfy myself with one meal a  
day, to enable me to educate my children at home,  
sooner than give them over to the influence of com-  
mon schools, as they are often arranged and con-  
ducted.

Remember that your children will be educated, ei-  
ther by yourself or by some one else. Either truth  
or error must possess their minds. They will have  
instruction, and if you do not secure to them right  
instruction, they will have that which is false.

Prove yourselves in all respects worthy of the  
confidence of your children. Let them always win-  
ness in you the utmost integrity of character. Let  
them, in no instance, see in you the appearance  
of deceit, falsehood, or unkindness. Let your  
whole heart stand open to them; and in return,  
you will find, that a thing of course, that their little  
hearts will stand open to you, and you will find  
yourselves worthy of their confidence, rely upon it you  
will have it.

Deal thoroughly with their consciences. As soon  
as they are able to be instructed on moral ques-  
tions, give yourself to a thorough enlightening their  
minds upon every precept of the law of God. Put  
their minds fully as possible in possession of  
those truths that will make their consciences quick  
and sharp as a two edged sword.

Guard against the cultivation of so legal a spirit,  
as to drive them to despair when they have sinned.  
While you cultivate the most discriminating con-  
science, be sure also, to instruct the little one thor-  
oughly in respect to the plan of salvation by faith  
in Jesus Christ.

Add physical discipline to moral instruction. I  
have referred to this subject before, but wish to say  
in addition, that it is doubtless one of the greatest  
errors, in the education of children, to overlook the  
fact, that at that early age the discipline of the rod,  
will often pre-empt to them a more powerful motive  
than can be brought to bear upon them by moral  
truth, presented to their unimpaired minds. The  
rod cannot safely be laid aside, until the powers of  
the mind are so fully developed and the mind so  
thoroughly instructed, that the whole range of  
moral truth may be brought to exert its appropri-  
ate influence upon the mind, without the influ-  
ence of pain. It seems to me, that some parents af-  
fect to be wiser than God, in taking it upon them  
to decide, that it is not wise to use the rod upon their  
children. Prov. 13: 24; and 23: 13, 14: "Chas-  
ten thy son while there is hope, and let not thy  
soul spare for his crying." "Withhold not correction  
from the child: for if thou beatest him with the  
rod, he shall not rebel. Thou shalt beat him with  
the rod, and shalt deliver his soul from death."

Let them see that your religion is your life—  
that it is your joy and rejoicing from day to day—  
and not that it fills you with gloom and melancholy.  
Many professors have such a kind of religion, as to  
render them rather miserable than happy. They  
are almost constantly in bondage to sin, and conse-  
quently under a sense of condemnation. They are  
wretched, and exhibit this wretchedness, daily, be-  
fore their children. This creates the impression  
on their little minds, that religion is a gloomy  
thing, fit only for funerals and death-beds; and only  
to be thought of on a near prospect of death. Now  
this is making the most false and injurious impres-  
sion upon their minds that can be conceived. It  
is a libel upon the religion of Christ. But shocking  
to say, it is almost as common as it is false. Now  
your children should see, that you are relig-  
ious in every thing, and that in all things you are  
not reluctantly but joyfully acquiescent in the will  
of God.

By all means let them daily see, that you are not  
creatures of appetite—that you are not given up to  
the pursuit of wealth, or to the pursuit of fashion—  
not seeking worldly reputation or favor—that  
neither good eating, or good living, in any other  
sense than *holiness*, is the object at which you  
aim. Let them see, that you are cheerful and con-  
tented with plain, simple food; that you are soci-  
ety temperate in all things, in respect to the qual-  
ity and quantity of whatever you eat, drink, or do, or say.  
In short, let your whole life inculcate the impres-  
sive lesson, that a state of entire consecration to  
God is at once the duty and the highest privilege  
of every human being.

Be sure to pray much with and for them. Nev-  
er, punish them without praying with them.—  
Whenever you give them serious admonition pray  
with them. Pray with them, when they lie down  
and when they rise up. And enforce the lesson by  
your own example, that they are never to do any  
thing without prayer.

Lay hold on the promises of God for them. Search  
the Bible for promises. Lay your Bible open before  
you. Kneel over it, and spread out the case of your  
children before God. Begin with the covenant of  
Abraham, and understand that God made the cov-  
enant as well with the children as with the parents.  
And remember that an inspired Apostle has said,  
"The promise is to you and to your children, and to  
as many as are afar off, even as many as the Lord  
our God shall call." Take the promise in Isai.  
44: 3-5: "I will pour water upon him that is  
thirsty, and I will flood upon him the deep ground; I will  
pour my Spirit upon thy seed, and my blessing upon  
thine offspring; and they shall spring up among the  
grass, as willows by the water-courses. One shall  
say I am the Lord's; and another shall call  
himself by the name of Jacob; and another shall  
name himself by the name of Israel." Remember,  
that this promise was made more especially to the  
Church under the Christian dispensation, and re-  
spect to the children of Christian, more especially  
than the children of Jewish parents. Throw your  
souls into these promises, and wrestle until you  
prevail.—Orberlin Evangelist.

#### Ministerial Education.

The annual meeting of the Boston Young  
Men's Education Society, was held in the vestry  
of the First Baptist Church, on Monday evening,  
Oct. 26. Rev. Baron Stow, President of the So-  
ciety, in the chair. The reports of the Secretary  
and Treasurer were read and accepted, after  
which, remarks were made by Rev. E. Thresh-  
er, Secretary of the Northern Baptist Education

Society, and also by Messrs. Stow, Hague, Neale,  
Colver, Washburn, and others. The plan is  
now adopted of having a society connected with  
each of our congregations, in the city, auxiliary  
to this Society, the president and secretary of  
each being *ex officio* directors in the Boston  
Young Men's Education Society. This plan  
will greatly facilitate the collection of funds, and  
be much more likely to secure the co-operation  
of all the young men of our congregations. Be-  
sides, while it will promote unity and harmony  
of action, it may help to provoke to love and to  
good works.—CA. Watchman.

### Slavery.

#### The World's Convention.

THURSDAY, JUNE 18.—EVENING SITTING.

W. BLAIR Esq. in the chair.  
Mr. BLAIR said he had listened with the  
deepest attention to the important and useful  
speech they had heard from Dr. Lushington,  
and he wished in reference to what he had said  
with respect to extended cultivation of sugar by  
slave-labor, to attention what had been said a few  
years ago, as to the comparative value of free  
and slave labor, by the late Zachary Macaulay,  
who was, as they all knew, a perfect encyclo-  
pædia on all anti-slavery subjects, and who said  
that if the culture of sugar in the East and West  
Indies were placed on a footing of equality with  
respect to protecting duties, bounties, and draw-  
backs, and adequate encouragement given to its  
culture in the east, he believed it might be made  
in Bengal to an almost unlimited extent, at a  
profit to the grower, at one penny a pound.

The Rev. Mr. LESTER wished to ask, with  
reference to the question of compensation,  
whether the convention recognized or approved  
of the principle of the grant of twenty millions  
to the slave-owners by the English parliament?  
(No, no.) He hoped the convention would pub-  
lish their opinion on this subject in the most un-  
qualified manner, as it was a question much  
mooted in the United States, and he had been  
assured by a slave-proprietor that he would  
emancipate his slaves the moment they adopted  
the principle of the English government.

The CHAIRMAN then put the question—That  
the report be adopted, which was carried unani-  
mously.  
JOSIAH CONDER, Esq. then brought before the  
convention the resolutions of the committee,  
whose report had been received. He did not  
wish to add one word by way of comment upon  
those resolutions, but would merely state that  
the committee had endeavored, as far as possible,  
to follow the report. They set forth elaborately  
the advantages of free over slave labor.

The Rev. JOHN CLARK, Baptist missionary  
and delegate from Kingston and St. Catharine's,  
Jamaica, in moving that the resolutions be  
adopted, would not detain the assembly long.  
He merely wished to state a few circumstances  
that had come to his knowledge, after a resi-  
dence of ten years in the West Indies, during a  
part of the period of slavery, the whole of the  
period of apprenticeship, and a portion of the  
time of freedom. He had seen and mourned over  
the evils and cruelties of slavery. He had lamented  
over the miserable disappointment which the  
people had to experience during the apprenticeship  
system, and his heart had been filled with joy  
unexpressed to see his fellow men rise to the en-  
joyment of their just rights. The schools have  
greatly increased in their numbers and efficiency,  
and the people showed that they valued educa-  
tion.

The number receiving instruction at public  
schools was 38,000, and 4000 at other schools.  
On Sundays they might be seen flocking to the  
house of God, instead of, as formerly going to  
the Sunday market to sell their provisions, or to  
work in the field, in order that they might be  
supported during the coming week. Those  
were some of the results of emancipation; but  
in reference to free-labor, he could state that  
the system was working well, and that the plant-  
ers were all expecting fine crops in 1841, if the  
season should prove favorable. A doctor, whom  
he knew, had a difference with his people, and  
they left off work. He came to him and desired  
him to speak with his people—he did so. He  
called some of them before him and asked why  
they had given over work. They said the doctor  
had threatened to burn down their houses,  
and had already thrown the furniture of one per-  
son into the highway, and as the crop time was  
approaching they thought he wished to take ad-  
vantage of them, and therefore they gave up  
work. He wrote to the doctor the simple lan-  
guage of the people, and in reply, received a let-  
ter from him, dated the 8th February, 1839, in  
which he stated—"As a proof how deeply my  
feelings are interested in having my people sat-  
isfied and happy, and how rejoiced I would be  
to find my properties going on smoothly and  
quietly, and affording an example to others, I  
am willing to place myself thus far in your hands.  
I will leave it entirely to you to fix the future  
mode of carrying on my estates as to wages. I  
pledge my word to fulfil to the letter any arrange-  
ment you propose, and get the people to agree  
to it. I am willing to pay 1s. 8d. per day (1s.  
sterling) for each effective male or female labor-  
er, and to all others in proportion, giving them  
their houses, gardens, and grounds, free of rent,  
to the 31st of December next, or for one year;  
or I will give 2s. 6d. per day (1s. 6d. sterling),  
charging rent as you state, namely, those of  
course, who have no house, yet have gardens,  
or grounds, or gain their subsistence out of my  
lands, to pay such weekly sum as you may deem  
fair. Probably the former mode would be the  
preferable one, as avoiding all disputes that  
might arise in relation to rents. If you will  
take on yourself to draw up such arrangements  
as you may deem just and equitable, I will sign  
it, and, if success attends it, no one will more  
willingly acknowledge it than myself, and to give  
you full credit; and you will certainly be entit-  
led to the thanks of every man in the parish."  
He told him that he could not draw out any  
such arrangement; that he merely stood in the  
place of a friend to both parties, that he had  
merely acted as a peace-maker, and had brought  
the people to agree to work twelve hours a day  
for 1s. They came to him (Mr. Clark) on the  
Saturday, and he sent them directly to their  
master. They went to work on the Monday,  
and his estates went on quietly during the crop-

(Cheers.) He wished to mention a circum-  
stance that occurred before he left the West In-  
dies. One hundred people brought to him a  
sum of money which they had saved, amount-  
ing to about 250 guineas. He bought for them  
142 acres of land, which cost 5000. sterling.—  
He paid one-half of that sum with the money  
they brought to him, and gave his note of hand  
for the remainder, to be paid in 12 months.—  
That remaining half had since been paid, and  
before he left the Island, 100 titles were made  
out and signed, and upwards of 100 people were  
occupying that new township which, to show  
their loyalty, they were pleased to call Victoria.  
(Cheers.) The person who sold the land was a  
magistrate, and a member of the house of as-  
sembly, and has married a colored lady, the  
daughter of the custos of the parish. That  
gentleman came and most willingly signed all  
the titles; and the 7s. 6d. which he had a right  
to claim upon each title he gave to him (Mr.  
Clark) to repair the road to his chapel. (Cheers.)  
He had received numerous applications from  
overseers, masters, and others, to arrange dis-  
putes, and act as a peacemaker between them  
and their people. (Hear.) He had received a  
letter from the secretary of his Excellency the  
governor, just before freedom commenced, in  
which he stated, "his Excellency begs to invite  
your aid in sermons and exhortations in public,  
and your friendly advice in any occasional in-  
tercourse you may have with this class of per-  
sons, in order to impress on them what would  
be the real state of the law after the first of  
August next, and the obligations attaching to  
those who came into freedom at that period, as  
well as to those continuing in apprenticeship."  
The Rev. gentlemen then read an extract from  
a letter which he had received from the West  
Indies, in which the writer stated that the peo-  
ple were complaining bitterly of the heavy rent  
demanded of them.—At Williamsfield, each  
family is charged 5s. per week, which is just  
half of a man's wages for the week. The peo-  
ple are anxious to purchase land, but cannot  
obtain any near the estate." He could affirm,  
and every unprejudiced man in Jamaica, could  
do the same thing, that freedom was working  
well. (Loud cheers.) The increase in the  
price of land was considerable. The land which  
he had purchased at 5l. an acre (3l. sterling),  
and sold to the people at 8l. 12s. an acre, or  
cover expenses, in the days of slavery might  
have been bought for less than 12s. sterling an  
acre. Indeed, land was becoming very valuable,  
and he had been asked as much as 100l. per  
acre for land. In conclusion, he hoped that  
some of them might live to see the day when  
slavery would be destroyed in America, would  
be destroyed in the Spanish colonies, in Africa  
itself, and in all parts of the world. They might  
hope to see that those means that were being  
used by those whom God had set up would be  
blessed by him, and that their exertions would  
be crowned with success. (Hear, hear.)

MR. SAMUEL PRESCOT, Editor of the *Liberal*,  
Barbadoes newspaper, would be sorry to occupy  
the time of the convention longer than was nec-  
essary to bring before them a few important  
facts and circumstances, which had come under  
his own observation, connected with the work-  
ing of the system in the smaller islands. They  
had heard a great deal of Jamaica, and he was aware  
of the superior importance of that colony, and he  
was in Jamaica that the grand experiment, as it  
had been called, was to be worked out. It was  
to that colony that the eyes of foreign slave-  
holding states, would be turned for the results  
of emancipation. But he would remind the con-  
vention, that Jamaica contained not quite half  
of the emancipated population of the West In-  
dies colonies, and they were as much bound as  
abolitionists and philanthropists, to protect the  
rest, scattered in the smaller colonies, as to pro-  
tect those of Jamaica. An act of oppression  
done to a single laborer in the smallest of the  
islands alluded to—a single right invaded, or li-  
berty violated, was as much a breach of the com-  
pact with the planters, in the one case as the  
other. The observations they heard in the  
morning on the conduct of the laboring popu-  
lation of Jamaica, their improvement in morals  
and religion, and the great decrease of crime  
were equally true of the windward and leeward  
islands. The conduct of the planters, however,  
had been as bad as it could be, and if he had  
ever doubted that slavery demoralizes and de-  
bases the slave-holder more than it does the  
negro, he had seen enough in the last two years  
to remove that doubt. The planters had used  
to be prepared for freedom much more than the  
negro, and whilst the latter were praying and  
returning thanks to God for the boon of free-  
dom, the former were imagining wickedness in  
their heart, and sinning against justice and



est esteem already, and an effort to sink it deeper in the contempt of the intelligent and pious of his country, would be to find a lower depth to the lowest deep." We understand he has but five hundred subscribers, and that this number is rapidly diminishing, although his first year is but half expired. The very Christian epithets of "oppressors and robbers," "infamous sin of slavery," "cruelty of the devil," &c., &c., which the good doctor applied to his brethren of Kentucky, will doubtless be kindly appreciated by them. And the resolve of himself and church "not to break the loaf with the slaveholders, or in any way to countenance them, as Christians," will be duly reciprocated by his Kentucky brethren towards his paper.

JEFFERSONVILLE, Sept. 20, 1834.

Brother Scott,  
Dear Sir—I address you a letter some time ago, requesting an expression of your views upon the subject of slavery as it is at this time tolerated by some of the professed restorers of the Ancient Gospel. I must confess that I have fears that the leaders of reformation are continuing to countenance slavery as well as moral courage. They have evinced a little of the levelling will to this degenerate age. They show a willingness to compromise the truth with "oppressors and robbers" for such are slaveholders when weighed in the balance. Now, my dear sir, of what avail will our reformation be, if it is understood to sanction slavery? Is not slavery the parent of ignorance? How can the human mind ever be enlightened while it is held in bondage, subject to the caprice of a tyrant? Will it ever be able to appreciate argument, reason or truth, while all qualifications for judging are prohibited? Is it possible, sir, that you can not utter a word for the oppressed and those who have none to help them? Have you no bowels of compassion for the sufferings of our fellow creatures who are groaning in hopeless slavery—doomed to intellectual and physical degradation, and that, too, by professed Christians, and many of them the advocates of the Ancient Gospel, who have protested against Kingly and Priestly domination, and have labored to remove the ignorance upon which they exist?

"The truth is, Brother Scott, Slavery, Kingcraft, and Priestcraft, are all inimical to the Gospel; and if we are honest restorers of the Ancient Gospel, we must direct our energies to the destruction of the whole. They are a trinity of evils, the source of all the suffering in Christendom. The disciples in this part of the country are beginning to throw off the yoke of the material, and to speak boldly upon the subject. Silver Creek has resolved to hold no correspondence with associations that sanction slavery. Our church at this place, of 70 members, have resolved not to break the loaf with slaveholders, or in any way to countenance them. Christianize, for all of which I thank God, and hope that he will save us from having the infamous sin of slavery engrained upon our church by the supineness and pusillanimity of those who plead his cause."

"If you will not open your batteries upon this citadel of the devil, I have one more request to make of you, and that is to publish this order my signature, (for which I will pay the usual price) and erase my name from the list of your subscribers, and forward your account to this office for payment, as I can no longer conscientiously wish you God speed."

"Yours, in the hope,"

"NAT. FIELD."

The foregoing letter of Dr. Field with the preface by J. M. P. appeared in the Bapt. Banner and Western Pioneer of Oct. 22, 1834.

The letter shows that the spirit of Abolition is waking up in Kentucky, and the preface shows that the pro-slavery party is beginning to be alarmed. In both these facts we heartily rejoice, while we are ashamed of J. M. P. as a recreant son of New England.

### Religious Intelligence.

#### Kennebec Baptist Association.

The eleventh Anniversary of this Association was held at New-Sharon, Me. September 15 and 16, 1834. The Introductory Sermon was delivered by Rev. Paul S. Adams of Augusta. *Sylvanus Boardman*, Moderator, *A. Drinkwater*, Assistant Moderator, *S. F. Smith*, Clerk. The number of Churches, 23, Pastors, 10. Ordained Ministers, 16. Licentiate, 2. Next increase, 22. Whole number of members 1425. The Committee on Slavery, Temperance, and subjects and seasons of prayer, reported the following Resolves:—

Resolved, That as slavery is a sin of the most awful magnitude, and as it presents one of the chief hindrances to the progress of religion in the southern portion of our land; and, whereas we, as a denomination, are deeply implicated in it, we therefore think that if we would not be partakers of the guilt of this system, we are called upon to protest against it; and earnestly to remonstrate with our brethren who hold their fellow-men in slavery, that they would break every yoke, and let their captives go free.

Resolved, That the evils of intemperance, the happy effects of the temperance movement thus far upon the best interests of man, and as preparing the way for revivals of religion; and the present indications of God's providence in Ireland, and other regions of the world, demand of us renewed exertion in practising and advocating the doctrine of total abstinence from all that can intoxicate.

Resolved, That in addition to the usual monthly seasons of prayer for the various objects of Christian benevolence, we recommend that the first Monday of January next be observed as a day of fasting and prayer, that the Lord would revive his work in the churches of this Association, and throughout the world.

The report was accepted and the resolutions adopted. We are particularly pleased with the following report of the Committee on Education, Missions and Sabbath Schools.

The Committee deem any new expression of opinion on these themes almost a work of supererogation. Still they will not pass by the present opportunity of assuring one another, and the churches, and the whole Christian community, of their unaltered interest in this lovely sisterhood of objects. We steadfastly maintain that a special season from the Head of the church is the only proper introduction to the ministry; and the special and constant illumination which comes from the Spirit, is the only adequate qualification for the sacred office.

Yet we feel it important that our brethren who enter upon the holy work should be at a high mental level with the intelligence of the age; and as much above it as they can; not for its own pride, but for their influence, and usefulness in promoting the advancement of the kingdom of the Redeemer. We should do well to afford them, at any reasonable expense, every possible opportunity to rise to that intelligence, and surpass it, as a high means of doing good. Many of our fathers in the ministry, some of whom yet survive, have, notwithstanding their disadvantages, stood above their age. We ought to stand, certainly, on a par with our own. Talented, concentrated, and educated, will be as pleasing to God, as talent, concentrated, without being educated; and must be more useful to the world.

We recommend to our brethren a more fervent interest in the cause of missions, foreign and domestic. It is the cause of God. We cannot love it

too well. We ought not to relax our liberality or our prayers, till our heavenly privileges are enjoyed by every nation and every community under heaven. The treasures need our aid. Every tract distributed may win souls to Christ. Every missionary may prove an angel of mercy.

Our churches are replenished mostly from the ranks of the young. They cannot come to us to be well furnished with scriptural knowledge. Enlightened piety, other things being equal, the most efficient. Our Sabbath School instruction cannot furnish a regenerate heart. But, it can, under God, bring that illumination which will guide it, and that convulsion conviction, which will make it strong and secure. As our Sabbath Schools are the nurseries of our children and youth in divine things, we would commend them to the continued interest of pastors and parents. Our Children may, through grace, sparkle as gems in the Redeemer's crown. Why should we neglect any opportunity, by which they may be made wise unto salvation?

On Tuesday evening the Kennebec Baptist School Union held its Fourth Anniversary. Address by bro. J. M. Williams. On Wednesday evening was the Anniversary of the Kennebec Auxiliary Foreign Missionary Society. Sermon by bro. S. F. Smith. Collection, \$5.62. Eight of the churches reported revivals, of greater or less extent. Fifteen reported additions by baptism. Four reported no additions by baptism. Four sent no report. The number of baptisms reported in the whole Association was greater than in any previous year, except 1832 and 1833.

We have received the minutes of the Ninth Anniversary of the Barnstable Baptist Association, held with the Church in Brewster, Aug. 12th and 13th, 1834.

At 10 o'clock A. M. the Introductory Sermon was preached by Br. J. Barnaby of Harwich, from 2nd Corinthians iv. 7. The usual collection for the benefit of destitute widows and orphans of deceased Baptist ministers was then taken, amounting to \$10.81.

2.—The Association having been called to order by Br. W. B. Jacobs, Br. J. Barnaby was chosen Moderator; Br. W. B. Jacobs, Clerk; Br. David Cobb, Assistant Clerk; and Br. George Lowell, Treasurer.

Number of Churches 15, Pastors, 13, Licentiate, 1, Number of Members, 1080.

The next Anniversary is to be held at Edgartown, on the 4th Wednesday in September.

The following resolutions were adopted.

Voted, to recommend that the churches of this Association observe the monthly concert of prayer for missions, and the first Monday of January in holding, humiliation and prayer, for the descent of the Holy Spirit upon the churches.

Resolved, That the Sabbath School enterprise is a great auxiliary towards the conversion of the world, and therefore should call forth our prayers and energies in its support.

Resolved, That the objects of the M. S. Convention commend themselves to every benevolent heart; that we have entire confidence in the Board of Directors, and their Secretary, and therefore will, according to our ability, aid them in their accomplishment.

Resolved, That it be recommended to the churches in this Association to take up a subscription or contribution in the month of September, to assist its treasury.

Resolved, That for the year to come, as an Association, we will exert the best influence in our power, by all lawful and moral means, towards effecting the complete abolishment of slavery in our country. Adopted.

By Br. Jacobs—Resolved, That we recommend to the affection and patronage of this Association, the Baptist Missionary Magazine, the Christian Watchman, and the Christian Review, as valuable publications, and as every way adapted to accomplish the great object they have in view—the intellectual and spiritual prosperity of our churches. Adopted.

By Br. Boomer—Resolved, as an appendage to the former, that the Christian Reflector be recommended in like manner.

Resolved, That we recommend the Sabbath School Depository and Treasury to the patronage of the churches.

Voted, that the committee on the history of the churches be continued the ensuing year; that Bro. Leland and Jacobs supply the places of Bro. Conant and Dennis, who have left the Association, and that all delinquent churches be earnestly requested to forward their history by our next session.

Resolved, in view of the evils of intemperance, that are still so destructive among us, and the fixed determination of its numerous friends to perpetuate them, that we will do all in our power, as an Association, both by precept and the example of total abstinence from all intoxicating drinks, to forever banish them from our churches and our country.

We have received the Minutes of the 6th Annual Meeting of the Wayne Baptist Association, held with the Second Baptist Church of Walworth, N. Y. September 22d and 23, 1834.

Association convened at 10 o'clock A. M. The introductory sermon was preached by Br. G. V. WALKING, from Acts xv. 36—"And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

Appointed J. H. DUDLEY Moderator, Br. A. H. STOWELL Clerk, and Br. S. T. GRISWOLD Assistant Clerk.

Churches, 15. Ordained Ministers, 16. Licentiate, 2. Number of members 1880.

Resolved, That in view of the great evils arising from the traffic and use of intoxicating drinks, it is the duty of every professor of religion, to do all that he can, both by precept and example, to remove this wuthering influence from among us; and that it is inconsistent with the high calling of God's children, to use or traffic in them, except for chemical and medical purposes, or to furnish materials for their manufacture.

Whereas, American Slavery is a gross outrage upon the rights of man, and a violation of the principles of the gospel, and the agency of Christians in this matter at the South is a just cause of grief to us.

Resolved, That we recommend to our brethren to labor in all christian ways for its abolition.

Resolved, That the melancholy spectacle of mutilations of the ordinances, and corruptions of the truth of God, visible in the greater portion of Christendom—the condition of millions, ignorant even of the name of a Savior—the present position with regard to the heathen and christian world, combine to encourage us to persevere in sustaining the American and Foreign Bible Society, in its sublime design of giving a faithfully translated Bible to all the nations on earth; and that we pledge to that institution our continued efforts, prayers and contributions.

Also, Resolved, That we recommend to the churches to raise an amount which would be equal to one shilling a member for each of the above named objects of benevolence.

Resolved, That social visits, unnecessary travelling, the holding of stocks in steamboats, canal boats, stages, &c., engaged in secular business on the Christian Sabbath, is a violation of its sanctity.

Resolved, 1st, That it is the duty of all Christians to bear their individual and combined testimony against licentiousness.

Resolved, 2d, That it is the duty of ministers of the gospel to preach against this as against all other flagrant sins.

After listening to an interesting Address from Rev. E. GALESHA, relative to the history and objects of the World's Anti-Slavery Convention, to which he was sent as a delegate, adjourned to meet at the Semi-Annual Meeting of the Association, at Marion, at a time hereafter designated. Prayer by the Moderator.

Portsmouth Baptist Association.

We are indebted to the Clerk for the Minutes of the twelfth Anniversary of the Portsmouth Baptist Association, held at Deerfield, N. H., on Wednesday and Thursday October 7 and 8, 1834.

At 10 o'clock, A. M., the Association was called to order by the Clerk. O. WISE was elected Moderator, L. HAYDEN, Clerk, P. SANBORN, Assistant Clerk, and C. C. BROWN, Treasurer. Prayer was offered by Benjamin Knight.

Number of Churches, 14. Ordained Ministers, 12. Number of Members, 1512.

Extract from the report of the Business Committee.—We recommend to the churches composing this Association to reject slaveholders from their pulpits and communion; to encourage most faithfully the practice of total abstinence from intoxicating drinks; to aid by their contributions and prayers the cause of Human Emancipation, of Moral Reform, of Domestic, Home, and Foreign Missions, of Sabbath Schools, the Bible, Tract, and Education Societies, and to observe the several concerts of prayer which the Association, at any former anniversary, has recommended.

The Circular Letter is upon a topic which deserves the attention of the churches, viz.—In the violation of the golden rule, in tattling and traducing one's character behind his back, &c.

THE NINETEENTH ANNIVERSARY OF THE NEW YORK BAPTIST CONVENTION was celebrated in the Baptist Chapel in Broad street, Utica, the 21st and 22d days of October ult. The introductory discourse was delivered by brother J. T. Welch, of Albany, from the passage in Luke xii. 29: "And I appoint unto you a kingdom as my father hath appointed unto me." A contribution was taken up at the close, of forty-six dollars seventy-eight cents in behalf of home missions.

The members of the Convention being called to order by the President of the Board, on motion of brother Burchard, brother Elisha Tucker was chosen moderator, and brethren Bellamy and Target, clerks; after which an adjournment for dinner followed. The afternoon was occupied in recording the names of delegates, and in the appointment of committees of nomination, correspondence and arrangements, and delegates to corresponding bodies, which was as follows: Committee of nominations. A. Bennett, D. Putnam, J. Blain, H. Davis, Z. Freeman; Committee on resolutions, R. Babcock, Jr., E. Galusha, E. Bright, Jr.; Committee on correspondence, J. Smitzer, B. T. Welch, D. Eldridge. In the afternoon, after the devotional exercises, the annual Report was read by the Secretary, brother Smitzer; the acceptance of it was moved and seconded, and passed without remarks. This report exhibited the following interesting facts.

From the reports received it appears that 152 churches have been supplied with a preached gospel, and the labors of pastors either the whole or a part of the year, embracing in all, what is equivalent to the labors of one man for 73 years. 93 of these churches are located in 42 different counties in this State, 3 in New Jersey, and 6 in Northern Pennsylvania. It also appears that 14 missionaries have reported labors among the destitute, amounting to 912 years. Of these 11 have been employed in this State, and the remaining 3 in the border counties of Pennsylvania; making the entire amount of local, and itinerating ministerial services actually performed, including that of the General Agent, to be equal to the labors of one man for 8324 years, and exceeding any other single year, since the organization of the Convention, by the labors of 6 years and 4 months.

In the performance of these labors, more than 16,000 sermons have been preached, 72,000 families have been religiously visited; more than 3,278 children have been taught in the Sunday-school, and at least 1,700 have been favored with the advantages of Bible-class instruction.

To estimate fully all the benefits which have resulted from these labors, is beyond the capabilities of finite minds. They are known only to Him who sees the end from the beginning, and who has declared his word shall not return unto him void, but shall accomplish his pleasure, and shall prosper in the thing whereto he sent it. To specify the exact number of conversions which have occurred, is not within our province; they are fully known to Him, who ever liveth to make intercession for all those who come unto God by him; and who will remember them when he cometh to make up his jewels. The number stated in the different reports, who, in the judgment of charity, have passed from death unto life, through the instrumentality of our local or itinerating missionaries is 1,150. Of these, about 100 have been added to Baptist churches who are not recipients of our aid, and 936 have been baptized by our missionaries, and added to the churches among whom they labor. These, added to the 4,385, embraced in former reports, make the entire number, who have been led to embrace the Savior, and to follow his example in the ordinance of Christian baptism, under the patronage of the Convention, during the 19 years of its existence, to be 5,394.

The Treasurer's report, by brother C. Babcock, was presented and read on Thursday morning, showing the amount received during the year to be, including the balance of \$2,253 of last year, over \$12,000, and the expenditures about \$9,000.—New York Baptist Register.

From the Vermont Telegraph.

Revival in Colchester.

Brother Murray—I embrace this opportunity to inform you, and the friends of Christ in general, of what the Lord is doing in this place. In one of the June numbers of your paper they were informed that the Lord has blessed the

Baptist church in this place abundantly, within four years past; and it is with pleasure that I am permitted to say that he still remembers us in mercy. Since that time, the Lord has been continually adding to our numbers, such as we trust have been born of the Spirit. Several have professed to find peace in believing; and others, who have found Christ precious to their souls, in years gone by, have publicly acknowledged it, by submitting to the ordinance of baptism. There have been 23 added to the church—15 by baptism, and 8 by letter. Others are soon to follow on to know the Lord. Our meetings at present, are generally well attended, and some are inquiring what they must do to be saved. Pray for us. Yours in the bonds of christian love.

C. G.  
Colchester, Oct. 17, 1834.

From the Vermont Telegraph.

The love of money is the root of all evil.—Tim. 6: 10.—It has engendered controversies—fostered quarrels and cherished riots. In a word, it contains law—spurs order—loves mobs—prompts the highwayman—furnishes many victims to the scaffold—fills the prisons—supports the mid-night incendiary—incites the gambler—inspires the counterfeiter—countenances the liar—respects the thief—violates obligation—reverences fraud—incites the father to butcher his offspring—helps the husband to massacre his wife—adds the child to grind his pariah axle—suborns witnesses—nurses perjury—defiles the jury-box—stains the judicial ermine—bribes votes—disqualifies voters—corrupts elections—pollutes our institutions—arms the pretended patriot—causes man to enslave his fellow man—curses God, and despises heaven.

Boston Baptist Sabbath School Union.

We are happy to state, that this Association continues to prosecute its object with steadiness and increasing interest. In no former year has there been so large a number of teachers and scholars connected with these associated schools as during the past; and the special blessing of God has never been more signally experienced. The friends of the young continue to manifest a deep interest for their conversion to God. At the annual meeting recently held in the First Church, a number of instructive and spirited addresses were made by some of the pastors and other brethren, which will give a new impulse to the cause. The Secretary's Report gave a brief account of each school, and its prosperity. This Union includes only our city schools, the present number of which is 15. There are connected with these schools 3140 teachers, and 2044 scholars. There have been, during the year, 84 hopeful conversions among the scholars. Eight of these schools are local, not being connected with any regular congregation. Connected with these are 115 teachers, and 616 scholars. Many of the poor and the most neglected children have been sought out and brought into the school and the sanctuary of God. No one who has seen how much such a Union contributes to the harmony and efficiency of Sabbath school operations, can doubt their importance and utility in our cities and large towns.

Sabbath School Treasury.

Associational Statistics.—The following are returns given from the associations of New Hampshire for 1834.

| Newport,    | Baptized 135, | Total 1606. |
|-------------|---------------|-------------|
| Dublin,     | " 233 "       | 1189.       |
| Merrill,    | " 123 "       | 2029.       |
| Salisbury,  | " 73 "        | 1339.       |
| Milford,    | " 139 "       | 1711.       |
| Portsmouth, | " 234 "       | 1519.       |
| Total,      | " 1042 "      | 9393.       |

Religion—Politics.

Perhaps it would not be impertinent to inquire whether, in the present political excitement in our land, religion has not suffered greatly by the unworthy conduct of its professors? In other words, has it not in too many instances, been put aside as it were something wholly disconnected with the exercise of the elective franchise? To us, it seems most evident that the Christian who does not carry his religion into his politics, gives the lie to his profession, and dishonors the Savior to whom he has vowed eternal fidelity. Christian citizen is no more a contradiction in terms, than Christian mechanic, or Christian merchant.

Zions Aid, and Bapt.

And Yet Another Fallen.

We have to record that another standard bearer in our Zion is called to rest. Our beloved brother D. E. BURBANK, after some months of sickness, was summoned home on Monday, Oct. 26, from his sufferings and toils, to his heavenly rest. In his death the church at Winthrop has been deprived of an able and faithful pastor, his outstanding brother of one in whom they confided, and whom they loved, his parents and brothers and sisters of an affectionate son and brother, and his widowed partner of one of the tenderest and most endeared of husbands.

He was born at Standish, Dec. 22, 1813; and during a series of meetings held in Portland in 1831, he was hopefully converted to God. May 27, 1832, he was baptized by Rev. Adam Wilson, and united with the 1st Baptist Ch. in that place—Zions Aid.

The Loveliness of Moral Purity.

The following remarks extracted from "The Friend of Virtue," were made by Miss Mary Ann Clough of Boston, in a meeting of ladies. Instead of joining in the foolish taunt of corrupt minds, against the impropriety of meddling with such a subject, we honor and highly applaud the pure minded female who scorns the sneers of the vile and asserts the honorableness of exertion to purify a polluted world. Sin, vice is shameful, not the effort of the virtuous to eradicate it.

I am happy, dear friends, to meet you on this occasion. After listening to the facts which have been presented, and the interesting account of what has been done by others, I seem almost to hear you say, with deep anxiety, What can we do? You can do much; and, first, open your eyes to see, the Friend of Virtue, and if you cannot afford to take it alone, get two or three to unite with you, and then you will have light on this subject. Secondly, grant us the aid of your prayers, and, thirdly, be careful to treat the libertine with the same contempt you do the object of his seduction.—Does some one say, The subject is too indelicate. Stop, dear friend. Call nothing indelicate on which Jehovah has laid his command. He says, "Thou shalt not commit adultery;" and shall this heaven-daring sin be continually indulged in, and nothing be said about it? Shame on that Christian, who sees the seducer go on practising his diabolical arts upon the young and unsuspecting, while, awed by the cry of indelicacy, he refuses to warn him of his danger!

### Summary.

Extensive Robbery.—Nine of the crew of the barque B. Mezik, Captain Garvin, were yesterday brought in, to the police court of the First Municipality. The B. Mezik arrived from Philadelphia last Monday, with a general cargo, since which time it appears that the crew went in for a general system of plunder. The Captain inadvertently happened to find some articles of the cargo stowed away in the fore-castle. He sent for Captain Youngs, of the Third Municipality police, and had the crew arrested.—Search was then made and a large quantity of valuable articles was found concealed in their respective chests and elsewhere. It is known that in the absence of the Captain and first mate, they managed to convey away much of the cargo every night since the vessel arrived in port. They have all been sent to prison to stand their trial at the Criminal Court for the robbery. N. O. Picayune, 11th Oct.

Responsibility.—Where it rests.—There are those who cry against disturbance and division. Before these complaints are indulged in too far, would it not be well to enquire for the cause of the disturbance, and to know whether the disturbers or the disturbed are responsible? Now I hold that as long as the former keep within the bounds of truth and the spirit of the Gospel, the responsibility rests on the latter. Whoever does violence to the truth, in regard to the great matters which agitate the public mind, will in general be easily exposed. And as to the spirit of those who make the disturbance, let them be tried by the doings and teachings of our scripture guides.—Telegraph.

A Wretched Practice.—"What is it?" "Sleeping in the house of God." As Mr. Nicoll, of Exeter, was once preaching, he saw several aldermen asleep, and thereupon sat down. Upon this, and the movement that at once took place in the church, they awoke and stood up with the rest; upon which he again rose and said, "The sermon is not yet done, but now you are awake, I hope you will hearken more diligently."

Galena, Illinois.—A correspondent of the Hartford Observer states, that there has been a great revival in the country around Galena; and that important accessions have been made to the Presbyterian and Methodist churches.

Baptism.—Twenty-five persons were recently baptized at South fork, ten miles from Green county, Pa.—The result of a protracted meeting.

Methodists in Ohio.—The number of Methodists in the Ohio Conference is 53,621. Of this number only 662 are blacks. There are 400 local preachers.

Lincoln Association, Maine.—The Association held its thirty-sixth anniversary in Camden, Sept. 16 and 17. Bro. A. Kallbeck, Moderator, and bro. Job Washburn, Clerk. Number of churches 31. Baptized 176; total, 3,243.

On Lord's day, the 4th inst., four persons were baptized by Elder Gillette, pastor of the Eleventh church, Philadelphia.

On Lord's day, Sept. 13th, persons were added by baptism to Bethel church, Chesterfield county, Va.

Rev. J. C. WELSH, of Warren, R. I. has resigned his charge, and accepted the invitation of the Baptist Church in Seekonk, Mass., to become their pastor.

Bowdoin College.—By the fall Catalogue of this Institution, we perceive the number of Seniors to be 35 Juniors 32, Sophomores 55, Freshmen 43. Total 165. Of the above number 135 are from Maine, 16 from Massachusetts, 9 from New Hampshire, 3 from New York, and 1 from Illinois—Gardner Spectator.

Dedication.—The new Baptist Meeting-house erected the last season, by the 1st Baptist Church and Society, in Manchester, N. H. was publicly dedicated to the worship of God, on Wednesday, the 4th ult. with appropriate religious services.

New Jersey.—On Friday Oct. 30, William Pennington was re-elected by the Legislature, Governor of New Jersey, and Charles G. McCroskey was chosen Secretary.

The Hon. John S. Spencer, U. S. Senator from Maryland, died at his residence in Worcester county on Thursday, Oct. 22.

The receipts at the late Birmingham Musical Festival, independent of the donations, amounted to £9,516 1s. 6d., being £224 4s. 6d. more than the receipts of the last Festival in 1837.

Parliament has been further prorogued to Thursday, the 12th of November.

During a violent thunder storm at Avignon, on the 17th September, the cross at the top of the rock, in front of the Cathedral, was struck by lightning, the iron crossbar carried to a distance of fifty feet, and the wall which supported the platform entirely thrown down.

The cars upon the great Western Railway have run 29,200,000 miles, and carried 1,520,000 passengers, without any accident fatal to a passenger, from its opening, two years and three months.

As the East India ship Madras was on her way to Calcutta, on the 21st May, in lat. 118 S., lon. 108 E., a flash of lightning ignited two cartridges of gunpowder in the cabin, in all three pinnacles. In the same cabin were two barrels of gunpowder, which most providently were got out before the fire could reach them.

Captain Henry Adams, of the Brighton steamer Dart, is to be tried on Monday, at the Newport (Isle of Wight) Great Sessions, charged with running down a fishing-boat, and causing the death of a boy.

A tailor, at Brussels, has taken out a patent of invention for ten years, for a new make of pantaloons, by which buttons, and of course button-holes, are entirely dispensed with. These pantaloons, without buttons, it is said, are as easily adjusted, and kept up, as those of the ordinary make.

The most ingenious invention of weaving glass with silk is proceeding with great success. The patterns were of beautiful in the extreme, and have induced many of the nobility to select them for curtains and other ornamental furniture.

Resolutions.—While resolutions are coming in upon us from various sources, in relation to the recent movements of Abolitionists, it is perhaps due to all parties to state, that resolutions of a similar bearing were adopted by the N. C. Baptist State Convention. Not having a copy at hand we are unable to insert them at present. We can say, however, that while they get break fellowship with the abolitionists, they do so to express the necessity of some decisive action on the part of neutral Baptists at the North. We learn that resolutions of similar import were adopted at the recent meeting of the Raleigh Baptist Association.

Bib. Recorder.

### Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, NOVEMBER 11, 1840.

Meeting of Executive Committee.

The Ex. Committee of the American Bapt. Anti-Slavery Convention met by adjournment at Worcester on the 3d inst.

The former Recording Secretary having resigned that office, Cyrus P. Grosvenor was chosen in its stead.

Voted to instruct the Treasurer to transmit to the Treasurer of the Baptist Board of Foreign Missions, such moneys as have been received into the Treasury for Foreign Missions, with the direction that they be appropriated to the support of the BAPTIST MISSIONS IN CENTRAL AFRICA.

A committee was appointed to correspond with "the Baptist Union in and near London;" and another to prepare a scriptural argument on slavery.

Voted that, inasmuch as in the moneys contributed for defraying the expenses of the three delegates, of our Convention to the World's Convention in London, there is yet a deficiency of five hundred dollars, (the whole expense being \$1200,) it be respectfully recommended to the friends of the cause to forward donations for this object to the persons appointed by the Convention to receive the money, viz. DEA. WILLIAM TRACY, Pearl St., New York city, DEA. JEREMIAH BOND, Worcester, Mass., and DEA. SIMON G. SHIPLEY, Hanover, St. Boston.

In pursuance of the



and every other of like description, be distinctly told that a short time will teach them how unwise it is, to stand in such communion when God is coming in the greatness of his power, to revolutionize his people, and to try them as silver is tried in a furnace. "Prepare ye the way of the Lord; make his paths straight."

#### Letter from Br. Weston.

Brother JACOB WESTON, who has been laboring with success, as a missionary, in JAMAICA, has addressed to his American brethren, through us, a long communication, but it is necessary to abridge it considerably, as matter on the same subject is flowing in upon us much beyond our power of publication.

"Mount Freedom, Jamaica, W. Indies, Sept. 23, 1840."

Dear Brother,—Though previously unknown to you, I claim the privilege of addressing my Anti-Slavery Baptist brethren from these distant shores, through the medium of the paper you conduct. Various reasons induce me to select your paper in preference to any other.

In your speech made at the meeting of the Eng. Baptist Missionary Society, in the Surrey Chapel, June 19, which I saw in a London paper, you said—"The American Baptist A. S. Convention, held in April last, appointed a committee, giving them full powers to receive and appropriate money on every subject which stood in connection with the Anti-Slavery enterprise. I have long felt deeply for the poor oppressed and down-trodden slave; but, from various considerations, I have not stood forth in public, as many others have done. I have long desired that Baptists in the United States, as well as others, should "remember those in bonds as bound with them." For I saw that, as this spirit and sentiment prevailed, the churches, and nearly all the benevolent operations of the day must be revolutionized. For this I prayed. Not that I wished for a schism in the body of Christ, but I believed that the Lord had a controversy with his people, on account of certain corruptions approved by the body.

Actuated by these views, I cannot express my feelings, when I received the intelligence, &c. feelings, I doubt not, of thousands of new Christians. I knew that there are even many good Christians here who felt the command binding—"Go ye into all the world," &c.—but, if they united themselves with the Baptist B. F. Missions, and cast money into the treasury, they cast it in with the price of blood—with the price of the bodies and souls of God's children. Upon this, they hesitated, &c. I may not wish with any unkind feelings towards any member of the acting Board, &c.—they are among my best friends.

There was a time, when darkness covered the people on the subject of Temperance and even of Missions, as well as of slavery, &c.—the time of this ignorance God winked at, but now, the light has broken forth, and "He commands all men to repent." If ignorant now, they are willingly so. The cries of robbery and fraud, and their wrongs are entering into "the ears of the Lord of Sabaoth," while they who do these things, are sending part of the spoils to the Missionary treasury at Boston. Ministers, deacons and others do this. Husbands and wives and parents and children are torn asunder for the money thus devoted; and all the untold evils of slavery are thus tolerated and sanctified. For this manifestly the robber receives the thanks of the Northern brethren. O my God, what am I describing?—is it fiction, or reality? I may be branded as a bigot, a fanatic; but, at the last great day, when the books shall be opened, I shall be acquitted. Can they be Christians, who do these things? Can they hope to be admitted to the marriage supper of the Lamb? To their own Master they stand or fall, who do these things, and they who approve them. One thing I believe to be certain, that the time has come, when the curse of God will rest on all Missionary Societies, which receive the price of blood into their coffers. Look at Burnah &c.—are not the marks of divine displeasure clearly visible, in relation to those stations, where missionaries are so sustained? To my Anti-Slavery brethren I would say—"Forward—Forward"—but do not forget the missionary cause—fill the treasury of your Ex. Committee. Let us see to it, however, that, while pressing home guilt on others, we cultivate only right, Christian feeling in our own bosoms.

I should like to receive your paper regularly. I hope, in the next leisure moment, to address you again. In the mean time,

I am yours in the bonds of the Gospel."

JACOB WESTON.

In this manner, brother W. is uniting his voice with that of the devoted and beloved Mrs. WADE, and of some other Foreign Missionaries, to arouse, if possible, the American Churches to a sense of the evils which threaten the great cause of Missions, in consequence of the connection they are allowed to hold with one of the most enormous and flagrant violations of the Gospel, ever practiced by men. Shall their remonstrances be unheeded? or will our brethren pause and look at the subject in its proper light, and purge away the corruptions which contaminate the holiest of causes?

#### Elections.

**Pennsylvania.**—The election in Pennsylvania took place on the 30th ult. At the latest returns, we can find nothing to be relied on, as to the general result in that State.

**Ohio.**—19 counties heard from, give a Harrison majority, of 14,732, being a gain of 2,839 votes since the election of Governor. In addition to this, we have reports from 8 northern counties, which give a Harrison gain of 1299, making the whole gain 4,138.

**Maryland.**—In the counties heard from, there is a Harrison majority of 2183, being a gain of 999 since the October election. Six other counties to be heard from.

**Virginia.**—The Van Buren majority thus far is to be over 6000.

**Maine.**—Whig majority in 283 towns 1821. The probability is that it has gone for Harrison.

**New Hampshire.**—This State has gone for Van Buren by an increased majority.

**Connecticut.**—Harrison majority between 6000 and 7000, being a gain of between 1000 and 2000 since the Spring election.

**New Jersey.**—Returns not all received. The whig majority will probably not be far from 2000.

**New York.**—The city has gone for Van Buren by about 1300 majority. The latest returns from the rest of the state give a whig majority of about 10,

000, on the Presidential question. The governor's majority will probably be less.

**Ordination.**—J. L. Stone was ordained on Wednesday, Oct. 28, pastor of the Unitarian Society in Mansfield, Mass.

**Revival in Framingham, Mass.**—Several persons have lately been baptized in Framingham, and it is said that more than thirty are anxious. About 30 have been added to the Cong. Church.

**Correction.**—The age of the Baptist Church in Templeton, Mass., is 41 years, and not 100, as it has been erroneously stated.

**Fire in Worcester.**—Between eleven and twelve o'clock on Saturday night a fire broke out in the brick block of stores, in Washington Square, occupied by Geo. M. Rice and Co., Edwards, Hatch and Co., Edward Earle and Co., and Draper and Muzzy.

The building was principally destroyed, but a considerable portion of the goods was removed. The origin of the fire is not clearly ascertained, but we have been told that two quarts of rum were drawn in the room where it broke out, on special application, about half past ten o'clock, the store having previously been closed.

#### For the Christian Reflector.

**Worcester County Auxiliary Bible Society.** This society held its Annual Meeting in Worcester, Nov. 4, 1840. After the reorganization of the Society by choice of Officers for the ensuing year and the transaction of other usual business, adjourned to meet at 2 o'clock P. M. at the South Meeting-house.

At the public meeting, after prayers had been offered by Rev. Mr. Palfrey of Grafton, the annual Report of the Directors was read by the Secretary, and remarks were made by the President, respecting the object, plans, and present condition of the Society.

The Rev. S. H. Calhoun was then introduced to the meeting by the President, and made such statements respecting the progress of the Bible cause, and pressed such appeals upon the convictions and hearts of his hearers, as could hardly fail to be followed by good results. Mr. Calhoun has travelled four years in Greece, Turkey, Syria, and other parts of the East, as Agent of the American Bible Society. He stated what was the destitution of the people in all that region twenty years ago, and what has been done within the last few years to supply the population with the word of life.—Then, scarcely a copy of the scriptures was to be found. Within three or four years, some sixty thousand copies of the New Testament and parts of the Old have been distributed by agents of the British and Foreign, and the American Bible Societies. The whole Bible has been recently printed in the modern Greek language. It is about to be given also in Hebrew—Spanish to the six hundred thousand Jews on the borders of the Mediterranean sea. Three hundred thousand German Russians in the South of Russia are to be supplied with the word of life in a language which they can read for themselves, and in circumstances of peculiar interest. Indeed all the indications of divine providence in that interesting section of the world are full of promise. The Society wish that all their fellow citizens could have heard the statements of Mr. Calhoun, and his eloquent appeals in behalf of the Bible cause. They would hereby cordially invite Christians of every denomination in the County, together with all the friends of good order and good morals, to unite with them in promoting the philanthropic object of this society.—The contributions for the last two years, though they have been aided in giving many the word of life, have not been so munificent as might reasonably be expected from so large and wealthy a country as this. Will not the religious congregations of every name give the subject that attention which its importance demands, and act agreeably to suggestions made in a Circular recently distributed throughout the County?

A pamphlet will soon be published by the Directors of the Society and be ready for general distribution, to which the attention of the several churches and congregations is respectfully solicited.

In behalf of the Directors of the Worcester Co. Bible Society. E. SMALLEY, Sec'y.

#### Intelligence.

It is very natural for persons to inquire why it is necessary to say so much about slavery at this time. The following official report of our brethren in Maine will do something towards answering that inquiry. Is not Religion essentially and deeply concerned in this matter? Brethren look at it in the spirit of the Gospel.

#### For the Christian Reflector.

**Maine Baptist Anti-Slavery Convention.**—Whereas a very general dissatisfaction is felt at the treatment received by the brethren who assembled at Thomaston, to attend the Anti-Slavery Convention of ministers and other members of Baptist churches in this State; and as inquiries are continually being made of the reasons why the above Convention was not held, the Committee who authorized that call, think that in justice to themselves and the friends of the slave generally, they are called upon to state the facts in the case.

When the M. B. Convention was invited to hold its session at Thomaston, it was understood, that all those Societies and bodies which met with the Convention at Sedgwick, were invited to hold their meetings with the M. B. Convention, at Thomaston; and, doubtless, on no other condition would the Convention have met there; as, for many years, a large proportion of the members of that body have been the decided friends of the slave.

But, when on Tuesday afternoon, some of the members of your committee arrived at Thomaston, they were informed that the meeting-house would be closed against them; and also, that no public buildings could be procured in the town, where the cause of the slave could be pleaded.

In this situation, the brethren present concluded, that as no public building could be procured, if any suitable spot could be selected, they would hold their meeting in the open air, where under the canopy of heaven, they might express their thoughts freely as the air that blew around them. Such a spot was found at the back of the Baptist meeting-house. But when the brethren met to deliberate upon holding their meeting there, they were informed that the same reasons which kept them out of the sanctuary, would prevent their occupying the land which belonged to the church.

In these circumstances, it was impossible that any thing could be done, though some had come

many miles to attend the meeting, except to agree upon calling a Convention, where Christians are not forbidden to speak for their Master's suffering poor, and to plead the cause of the down-trodden slave.

Upon the reasons that led to our exclusion from the sanctuary and its adjoining land, we prefer to be silent. But there is something awful in the thought that slavery actually spreads its dreadful wings over the churches of our States, and that our Lord's freemen have to obey its imperious demands.

The Brethren present agreed to call a Convention of Ministers and Delegates of the Baptist denomination to be held at Topsham, on Tuesday and Wednesday evenings of the second week in January next.

It is evident that the present is a crisis in which it would be criminal to be inactive. To the question, what have we at the North to do with slavery, the fate of the Convention intended to have been held at Thomaston, returns a most significant and alarming answer. Not only does it crush the helpless victims within its grasp on its own soil, but it has an arm strong enough to close a Baptist meeting-house at the North where the friends of down-trodden humanity intended to meet to expose its horrid, cruel, debasing features, and to pray that the God of heaven would listen to the cries of him that hath no helper.

At the proposed Convention we expect several brethren from different parts of the state, who will give utterance to the deep compassion of their hearts, where the air and the house are free.

Several subjects, also, of the greatest importance will be spread before the brethren for their discussion, some of which we shall mention when we publish the call.

S. ADAMS, } Standing Committee of the Maine Baptist A. S. Convention.  
W. R. PRESCOTT, }  
E. W. CRESSY, }  
E. R. WARREN, }  
DAVID SCHREINER, }  
T. O. LINCOLN, }

#### Revival in Catskill, N. Y.

Our correspondent writes, under date Oct. 30, and says—"I spent last Lord's day in Catskill.—Brother Knapp has commenced a series of meetings here; the work of the Lord has been revived; some have been hopefully converted, and numbers are anxiously inquiring after the way of salvation. The Meetings are increasing in numbers and in interest." The same correspondent says, "Be of good courage, Brother, the work of Abolition is going on among the Baptists, in the city of New York."

We have received a Circular prepared by a Committee of the Board of the Massachusetts Baptist Convention, addressed to the Churches of this state; but too late for the present number of our paper. It will appear next week.

**Church Constituted.**—The Central Baptist Church in Norwich, Ct. was constituted, Sept. 23.

The Governor of Vermont has appointed Thursday, Dec. 3, as a day of public Thanksgiving.

#### Latest from Europe.

The Steamship Britannia Capt. Jenkins arrived at Boston on 3d inst. in 13 days and 13.1.2 hours from Liverpool.

The news on the affairs of the East, is of great interest, as they appeared to be at the very crisis. It was extremely doubtful what turn affairs would take, and opinions and reports were very contradictory. Accounts are received from Alexandria to Oct. 3. The allies had evacuated Beyrout, because it was not in a state to be defended in case of attack, but were in possession of a large number of places in Syria: Said, Jaffa, D'Jouni, D'Jebail, Kaffai and Tripoli.

There was a large British squadron on the coast of Syria.

The London Sun of the 19th, after commenting on the latest intelligence from the East, remarks as follows:

Upon the whole, however, the impression in Paris on Saturday was, that the question would be settled peacefully. Active negotiations were known to be carrying on between the Cabinets of France and England for arranging the basis of a final adjustment, and it is not unknown that already many of the greatest difficulties have disappeared. Already have the Ambassadors of the Four Powers at the Porte been instructed to communicate to the Sultan, that while they admit the abstract right of his Highness to depose Mehmet Ali, they nevertheless trust that in the event of the Viceroi's early submission the sentence will be revoked, and Egypt and a part of Syria granted to the Egyptian Ruler. They have further been communicated to the Egyptian Ruler. They have further been communicated to the Egyptian Ruler. They have further been communicated to the Egyptian Ruler.

A further correspondence between Lord Palmerston, and the French Prime Minister has been published. Of this correspondence the Liverpool Times gives the following notice.

In justice to the French Minister, it must be allowed that the paper is very ably written, and that the second is drawn up in a conciliatory spirit. According to the supplemental note, which, like the postscript of a lady's letter, is the most important part of the correspondence, the French will leave Mehmet Ali to defend himself as he best can, in Syria, but will declare war if any attempt is made to deprive him of Egypt.

Previous to the publication of this supplemental note, and indeed as soon as the English Ministry learnt that the Sultan had deposed the Pacha of Egypt, Lord Palmerston, and the representatives of the other powers, hastened to inform the French Government that they would be no parties to any such step.

The following is M. Thiers's acknowledgment of this well timed communication.—"The Four Powers could not approve of such conduct and we know in effect that several of

them have already expressed their disapprobation of it. Lord Palmerston has caused a communication to be made to our Cabinet, that we must only look upon this proceeding in the light of a threat (communiacation) without any necessary or effective consequences. The Count d'Appony interview with him on this subject, announced to me that the same opinion was entertained by his Cabinet of the proceeding. We have willingly taken cognizance of this wise intimation, and we now seize the opportunity of stating the intention of France with respect to this matter."

These admissions seem to us to decide that the peace of Europe will not be disturbed, for all that the allies ever wished was that Mehmet Ali should be deprived of the Northern Pacha of Syria, and all that France now asks is, that she shall not be deprived of Egypt. Should the affairs of the East be arranged on this basis, the English Government will have obtained all the three great objects which it has had in view from the commencement of the negotiations. First, it will have prevented a separate and unrestrained interference of Russia in the affairs of Turkey; second, it will have deprived Mehmet Ali of the power of overrunning and conquering the finest provinces of the Turkish empire; and, third, it will have put an end to a state of things which would have compelled the powers of Europe to interfere every half dozen years in the affairs of Turkey.

Prince Louis Napoleon and his companions had been found guilty by the Court of Peers. The Prince was sentenced to prepare imprisonment in a fortress: his associates to confinement, varying from 20 years to 2 years.

**Attempt to assassinate the King of France.**—On the evening of the 15th, at 6 o'clock, a musket shot was fired at the King, as he was passing along the quay of the Tuileries, on his return from Paris to St. Cloud. He was not hurt, nor was any one of his attendants. The Court of Peers was convoked on the same day, and ordered to proceed immediately with the trial of the assassin.

A letter received in town adds that the musket shot so heavily loaded that it burst, and three fingers were torn from the hand of the assassin.

The ceremony of the abdication of the King of Holland took place Oct. 8, at the Chateau de Loos, with great solemnity, in the presence of the Prince of Orange, now William II., the other members of the Family, the Great Functionaries of State, &c.

#### From the Pennsylvania Freeman.

**The Bible in Georgia.**

We find the following item in one of our exchange papers:

"THE BIBLE CAUSE.—Vigorous measures are adopted in Georgia for the systematic supply of destitute families with the Bible. Four or five counties combine and sustain an exploring and distributing agent. No less than 7 or \$8,000 will be expended there the present year in this important work."

How much benefit will the destitute colored people of Georgia derive from the "vigorous measures" adopted for the systematic supply of destitute families with the Bible. Four or five counties combine and sustain an exploring and distributing agent. No less than 7 or \$8,000 will be expended there the present year in this important work."

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**Impressment for Debt.**—The Friend of Man publishes an admirable memorial for the immediate and entire abolition of impressment for debt, as "beneficial neither to the rich nor the poor," as "condemned by the universal spirit of Christianity," and as "an outrage on the great RIGHTS OF MAN which Freedom has vindicated on our soil." This memorial was presented to the legislature of New York nearly ten years ago, and was drawn up and signed by Gerrit Smith, now the freeman's helper of the helpless and the friend of the poor.

**Southern Slavery.**—A man named T. Ormond was killed at Mobile on the night of the 13th inst., by another named G. Bates, who was arrested and admitted to bail in \$500. At a fracas which occurred on the night of the 16th inst., a man named Williams was severely wounded by a pistol shot.

**Williams College.**—By the catalogue of this institution it appears that there are at present, Seniors, 32, Juniors 37, Sophomores 37 and Freshmen 49. Total 155.

**Recital.**—N. V. Hall, in a letter to one of the Editors of the Register, says, "I have been attending a protracted meeting in Bennington, Genesee Co., fourteen miles from Clarence Hollow, which has resulted in a glorious revival of religion. Some fifty have been professionally converted and reclaimed."

**A. B. C. F. M.**—The total receipts of the American Board as stated in the Missionary Herald, were only \$24,730 21 from August 1st to September 30th, a period of two months.—N. Y. Obs.

**New Jersey.**—An inquiry having been made into the number of lunatics and idiots in the State of New Jersey, the Governor, in his annual message, delivered on Wednesday, 23th ult., states that there are 328 lunatics and 353 idiots. This message recommends the establishment in the State of an asylum for such unfortunate persons.—Ed.

**Baptism.**—On Lord's day, the 25th ult., Bro. Keyes baptized twenty-five candidates as the result of a protracted meeting, conducted principally by Brethren Berry and Phillips, Licensees of the Great Valley Church, and students of Hamilton Inst., N. Y.

#### Notice.

The ministers connected with the Wendell Association, will hold their next quarterly meeting with Brother Silas Kenney, in West Royalton, on Wednesday the 18th of Nov., at 1 o'clock, P. M. Br. Samuel Everett, is to preach.

L. RICE, Clerk.

#### NOTICE.

The next Quarterly Meeting of the New London County and vicinity Ministerial Conference, will be held at Rev. B. Guif's in Colchester, the third Tuesday in Nov. at one o'clock, P. M. Rev. E. Loomis, Preacher.

Preston, Oct. 28. N. E. SHAILER, Sec.

**BRIGHTON MARKET.**—Monday, Nov. 2, 1840. (Reported for the Daily Advertiser and Patriot.) At 10 o'clock, 3550 Beef Cattle, 1000 Stores, 8400 Sheep, and 800 Swine. A large number of Beef Cattle, and a still larger number of Sheep unsold.

**Prices.**—Beef Cattle.—Prices have declined, and we reduce our quotations. First quality 5 25 a 5 50; second quality 4 75 a 5; third quality 3 50 a 4 50.

**Barrington Cattle.**—We reduce our quotations; at which prices the barrellers purchased a full supply. Mess 4 75, No. 1 1 1/2, No. 2 3/4, No. 3 1/2, No. 4 1/2, No. 5 1/2, No. 6 1/2, No. 7 1/2, No. 8 1/2, No. 9 1/2, No. 10 1/2, No. 11 1/2, No. 12 1/2, No. 13 1/2, No. 14 1/2, No. 15 1/2, No. 16 1/2, No. 17 1/2, No. 18 1/2, No. 19 1/2, No. 20 1/2, No. 21 1/2, No. 22 1/2, No. 23 1/2, No. 24 1/2, No. 25 1/2, No. 26 1/2, No. 27 1/2, No. 28 1/2, No. 29 1/2, No. 30 1/2, No. 31 1/2, No. 32 1/2, No. 33 1/2, No. 34 1/2, No. 35 1/2, No. 36 1/2, No. 37 1/2, No. 38 1/2, No. 39 1/2, No. 40 1/2, No. 41 1/2, No. 42 1/2, No. 43 1/2, No. 44 1/2, No. 45 1/2, No. 46 1/2, No. 47 1/2, No. 48 1/2, No. 49 1/2, No. 50 1/2, No. 51 1/2, No. 52 1/2, No. 53 1/2, No. 54 1/2, No. 55 1/2, No. 56 1/2, No. 57 1/2, No. 58 1/2, No. 59 1/2, No. 60 1/2, No. 61 1/2, No. 62 1/2, No. 63 1/2, No. 64 1/2, No. 65 1/2, No. 66 1/2, No. 67 1/2, No. 68 1/2, No. 69 1/2, No. 70 1/2, No. 71 1/2, No. 72 1/2, No. 73 1/2, No. 74 1/2, No. 75 1/2, No. 76 1/2, No. 77 1/2, No. 78 1/2, No. 79 1/2, No. 80 1/2, No. 81 1/2, No. 82 1/2, No. 83 1/2, No. 84 1/2, No. 85 1/2, No. 86 1/2, No. 87 1/2, No. 88 1/2, No. 89 1/2, No. 90 1/2, No. 91 1/2, No. 92 1/2, No. 93 1/2, No. 94 1/2, No. 95 1/2, No. 96 1/2, No. 97 1/2, No. 98 1/2, No. 99 1/2, No. 100 1/2, No. 101 1/2, No. 102 1/2, No. 103 1/2, No. 104 1/2, No. 105 1/2, No. 106 1/2, No. 107 1/2, No. 108 1/2, No. 109 1/2, No. 110 1/2, No. 111 1/2, No. 112 1/2, No. 113 1/2, No. 114 1/2, No. 115 1/2, No. 116 1/2, No. 117 1/2, No. 118 1/2, No. 119 1/2, No. 120 1/2, No. 121 1/2, No. 122 1/2, No. 123 1/2, No. 124 1/2, No. 125 1/2, No. 126 1/2, No. 127 1/2, No. 128 1/2, No. 129 1/2, No. 130 1/2, No. 131 1/2, No. 132 1/2, No. 133 1/2, No. 134 1/2, No. 135 1/2, No. 136 1/2, No. 137 1/2, No. 138 1/2, No. 139 1/2, No. 140 1/2, No. 141 1/2, No. 142 1/2, No. 143 1/2, No. 144 1/2, No. 145 1/2, No. 146 1/2, No. 147 1/2, No. 148 1/2, No. 149 1/2, No. 150 1/2, No. 151 1/2, No. 152 1/2, No. 153 1/2, No. 154 1/2, No. 155 1/2, No. 156 1/2, No. 157 1/2, No. 158 1/2, No. 159 1/2, No. 160 1/2, No. 161 1/2, No. 162 1/2, No. 163 1/2, No. 164 1/2, No. 165 1/2, No. 166 1/2, No. 167 1/2, No. 168 1/2, No. 169 1/2, No. 170 1/2, No. 171 1/2, No. 172 1/2, No. 173 1/2, No. 174 1/2, No. 175 1/2, No. 176 1/2, No. 177 1/2, No. 178 1/2, No. 179 1/2, No. 180 1/2, No. 181 1/2, No. 182 1/2, No. 183 1/2, No. 184 1/2, No. 185 1/2, No. 186 1/2, No. 187 1/2, No. 188 1/2, No. 189 1/2, No. 190 1/2, No. 191 1/2, No. 192 1/2, No. 193 1/2, No. 194 1/2, No. 195 1/2, No. 196 1/2, No. 197 1/2, No. 198 1/2, No. 199 1/2, No. 200 1/2, No. 201 1/2, No. 202 1/2, No. 203 1/2, No. 204 1/2, No. 205 1/2, No. 206 1/2, No. 207 1/2, No. 208 1/2, No. 209 1/2, No. 210 1/2, No. 211 1/2, No. 212 1/2, No. 213 1/2, No. 214 1/2, No. 215 1/2, No. 216 1/2, No. 217 1/2, No. 218 1/2, No. 219 1/2, No. 220 1/2, No. 221 1/2, No. 222 1/2, No. 223 1/2, No. 224 1/2, No. 225 1/2, No. 226 1/2, No. 227 1/2, No. 228 1/2, No. 229 1/2, No. 230 1/2, No. 231 1/2, No. 232 1/2, No. 233 1/2, No. 234 1/2, No. 235 1/2, No. 236 1/2, No. 237 1/2, No. 238 1/2, No. 239 1/2, No. 240 1/2, No. 241 1/2, No. 242 1/2, No. 243 1/2, No. 244 1/2, No. 245 1/2, No. 246 1/2, No. 247 1/2, No. 248 1/2, No. 249 1/2, No. 250 1/2, No. 251 1/2, No. 252 1/2, No. 253 1/2, No. 254 1/2, No. 255 1/2, No. 256 1/2, No. 257 1/2, No. 258 1/2, No. 259 1/2, No. 260 1/2, No. 261 1/2, No. 262 1/2, No. 263 1/2, No. 264 1/2, No. 265 1/2, No. 266 1/2, No. 267 1/2, No. 268 1/2, No. 269 1/2, No. 270 1/2, No. 271 1/2, No. 272 1/2, No. 273 1/2, No. 274 1/2, No. 275 1/2, No. 276 1/2, No. 277 1/2, No. 278 1/2, No. 279 1/2, No. 280 1/2, No. 281 1/2, No. 282 1/2, No. 283 1/2, No. 284 1/2, No. 285 1/2, No. 286 1/2, No. 287 1/2, No. 288 1/2, No. 289 1/2, No. 290 1/2, No. 291 1/2, No. 292 1/2, No. 293 1/2, No. 294 1/2, No. 295 1/2, No. 296 1/2, No. 297 1/2, No. 298 1/2, No. 299 1/2, No. 300 1/2, No. 301 1/2, No. 302 1/2, No. 303 1/2, No. 304 1/2, No. 305 1/2, No. 3



